

Boston Recorder

PUBLISHED BY NATHANIEL WILLIS, AT NO. 11 CORNHILL, OVER THE MASS.

FRIDAY, SEPTEMBER

SABBATH SCHOOL DEPOSITORY—PRICE \$250 A YEAR, IN

3, 1841.

ADVANCE.

WHOLE NO. 1340.

RELIGIOUS.

AMERICAN EDUCATION SOCIETY.

NO. III.

According to promise, this number goes to

show, that, of the class of men described, and

whom it is proposed to educate, by the funds of

the church, we have not enough—the proof will

stand a much stronger assertion; the wants of

the world do not begin to be supplied.

Illustration of this fact, contemplate first, the

annual demand made by organized and able

churches around, which it will be allowed require

the land of ministry before us. Suppose these

churches, who look to our northern institutions for

pastors, to amount to 2000, and the supposition

is not so wild, when we enumerate the churches

of New England, and when we connect with

these those who would gladly receive from our

hands, at the West and South, a skillfully pre-

pared and pious ministry. To show their demand,

take one single fact. It has been ascertained

that, according to the Minutes of the General As-

sembly, for 1840, that the average ministerial

age of clergymen, in that state, is a fraction over

70 years. This, it will be recollected, is in the

best, almost, and least excitable part of the

continent, and therefore where the ministry

is the longest lived. By simply dividing the

2000 churches by this number, we will have an

annual demand for 117 ministers, annually, to

supply their vacancies. This number exceeds those

annually brought into the field by the funds of

benevolence. Perhaps the calculation is not wide

from the truth, when we estimate the whole num-

ber of men, who finish their education at our

Theological schools, and then some of these 2000

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churches, and then some of these 2000 churches,

should be looked at, to afford a clue to the limit

of duty. Responsibility in educating such men,

heaven limits by another and grand principle.

And that is the WANTS OF THE WORLD. Not the

wants of the world, as felt by the Gentiles or by

the destitute. Not the wants of the world as ex-

pressed by the needy, in this matter to limit ob-

ligation. Christianity is not to wait one hour for

heavenism to feel her bleeding necessity; nor to

wait for the destitute, to come around her doors

for the bread of salvation. O, what a tremendous

rebuke from heaven, was it, on sloth, the neglect,

the unbelief, and the pusillanimity of the

church, that heathen should send 3000 miles

east over the many millions of cruel and op-

pressed and sunken Africa. Transverse South

America, on both sides of the Andes. Follow up

the Pacific shore, to the very headlands of British

Possessions on the Northwest. Thence travel

south easterly, and from the examination, land at

the doors of our Theological schools and Benevo-

lence institutions, and tell the wants of the world.

What, as thus viewed, says the identity, the igno-

rance, the degradation of these millions, as to the

necessity of educating first-rate pious young men

for the ministry? We repeat it, the wants of the

world, as thus seen, is the proper advertisement

for the necessity of such a ministry, as has been

considered. Do we not then ask a rational ques-

tion when we inquire, if the 1000 orthodox church-

es in New England, and the 1000 more who stand

with her shoulder to shoulder, on her western and

southern border, in every good school, should not

turn into the field annually, not only 100, but 300 men,

and sustain them until the world is redeemed to

God—must not the funds of the church, educate

them? Let the piety, the conscience of good men

answer.

But here an objection arises, with an answer to

which, we close. The objection is, Openings for

missionaries are not presented, in every spot,

among the heathen, or among the destitute of

civilized nations—and if there were, these 100 or

300 men, could not be sustained in the field. Of

course, all this fair reasoning is in the dust. Stay,

not so fast, "O thou of little faith!" In the first

place, the men whose characteristics we have laid

before the mind, the only men, who would have

us as knowingly called on to educate, are the

men, who will open doors, not only amid the

multitude of the West and South, amid the Roman-

ian of France and Austria, into the very kingdom

of the Pope, in the sound of the thunders of the

Vatican, but also as many as are needed, into the

very heart of heathenism. They would have us

to have the door opened for them. They would

go and open it. Every man, therefore, of the

annual supply, would in one year find, in the

wretchedness of the world, a field of labor. If they

would not, they are not the men we have de-

scribed; they are the men who would seek churches to

educate, but suppose them in the field and at work,

then the men, whose character we have drawn a

demand and from the churches will secure a

support. When such men are seen by Christians in

the field, when similar men come to the churches

and tell them what their brethren are doing, and

what it is wanted they should do to sustain them;

then our churches will feel that their leaders are

not about evading the world. They will feel the

power of truth from such men, the churches

will wake up to their responsibilities, and the

hoarded treasures of Zion will be poured out, just

as far as is wanted. The wealth of the church,

has not been accumulating for a half century

past, for naught. It is awaiting the men, when

there will be worth enough in the men to call it

forth. Then it will be poured out as free as wa-

ter. And when such men, as we have brought to

notice, shall come on the stage, that hour will

come, and not till then. Such men being in the

eye of the church as her leaders, her energies

her all will be consecrated. And she could no

more retain her money in her hands, than molten

and scalding lead in her bosom. These men

will be the men, who will support, through their

numbers, the cause of the Home Mission Society.

So then let such men, as we have described, be

agency of the H. M. Society, many places enjoy the

constant preaching of the gospel, which, for its

agency, would not have it at all. There are hun-

dreds of feeble churches in this country that are

unable to give a minister a full support. Unless they

are aided they cannot settle a minister, nor can

they hire preaching, except for a fraction of the

year. To enjoy the labors of an unsettled minis-

ter for six or eight months in the year—of such a

minister as he can procure in their circumstan-

ces—is a small motive to exertion and self-sacri-

fice. The probability that such churches will

have no preaching is two-fold; probably they will

not, as a general thing, endeavor to obtain it

and if they do, probably they will not

succeed. I think that a careful investigation

of the matter will bear me out in the statement

that in four hundred places, the stated preach-

ing of the gospel was enjoyed last year, where, had

this Society never come into existence, there

would have been no preaching at all. In coming

to this conclusion, I have considered these three

things. The agency of this Society in seeking

out destitute places, organizing churches and

awakening an interest in respect to the matter

of obtaining the preaching of the gospel, 2d. Its

influence in encouraging feeble churches to

make efforts and sacrifices, by affording them

monition! What a destiny would have awaited that now departed spirit, had all these timely things been left undone!

It is sad for a pastor to bury a young disciple. Such is his peculiar joy. He glories in the blooming flower. He hopes so to train the plastic mind, that fruit abundant and mature shall repay his care, and comfort him amid the trials of his arduous work. Tender and strong are the ties that bind youthful saints to him, and pangs like those of a parent's smitten heart, are felt when he sees the untimely grave receive them. But they shall be his joy and his crown in the day of the Lord. The Chief Shepherd wants them now, or he would not call them away. Submissively let them be resigned to the Everlasting arms. The now mourning pastor will renew his acquaintance with them in due time, where no ties are broken, and none ever say—farewell!

BOSTON RECORDER.

FRIDAY, SEPT. 3, 1841.

THE RAROTONGA CHIEF.

A recent communication from the English mission at Tahiti, furnishes the following facts, which we judged would be interesting to our readers.

About the year 1823, the gospel was introduced into Rarotonga, one of the Isles of the Pacific, by the agency of the Rev. J. Williams. He left there several native teachers, who he had brought with him from Tahiti, by whose labors, through the divine blessing, the pagan houses of worship were all burnt, and every idol destroyed but one, which is now in the Museum of the London Missionary Society.

Makea, of whom we are to give some account, was a chief, descended from those of the highest order in the island. He was naturally of a proud and haughty disposition, which had been fostered by the unlimited power possessed by the chiefs of this island, life and death literally depending upon their nod. Makea early manifested a friendly disposition toward the missionaries. The party of natives, hostile to Christianity and the missionaries, did every thing in their power to impede them in their work. They annoyed, in every possible way, all who came to the missionaries for instruction. Several times their houses were burned, and they narrowly escaped death. During these trying scenes, Makea was the firm friend of the missionaries, and of all who sought their aid in finding the way of life. It is worthy of notice that an epidemic, which soon after prevailed in the island, seized first these enemies of the mission, and, though some of them left the island, they carried the disease with them, and not one of them recovered.

It was not till 1833, that Makea's mind became seriously interested in religion. He had previously fallen into some of the peculiar vices of the island, and as, on the death of the principal judge, he determined to execute the laws against vice, he felt compelled himself to submit to the penalty he had incurred. This was a most severe and humbling transaction. It exposed his guilt before all; and his humiliation was the more severe, because the judge, passing sentence on him, was one of his inferior rank to himself. He keenly felt the fact too, that the judge had been, by his own uprightness and excellence of character, so educated as to have attained this office, and to have in arraignment before him, this once haughty chieftain. Makea once disdained the man who now pronounced the sentence of the law against him. But this judge gave a kind and Christian exhortation, which made a deep impression upon his mind. This severe trial, bringing as it did all his sins to mind, produced deeper convictions of guilt than ever. After much distress he found peace under a sermon from one of the missionaries, respecting the salvation that came to the house of Zacharias. The haughty ruler became meek and quiet as a lamb. After the examination and trial of his character, he was received into the church.

"For some years," says a missionary, "Makea with several other chiefs composed my class at the adult school at day-break, whom I attempted to teach to read, but found my efforts useless, and placing a monitor over them, devoted what time I could spare to the children and with better success. But no sooner did he begin to desire sincerely the word of God, than he applied himself diligently to learning, embracing every opportunity, and was willing to be instructed by any little boy who could teach him; and it was not long before he could not only read the Rarotonga with tolerable fluency, but also the Tahitian dialect. He became a diligent student of the divine oracles, and often spent a great portion of each day in reading and meditation on them. He was equally diligent in attending on all the means of grace whether public or private, never absenting himself from any, except prevented by indisposition.

"On Monday especially, and also on other evenings our house is generally crowded with persons who come to talk over the subjects of the preceding Sabbath and other portions of the word of God. Often, at the conclusion of the subject, when they were about to leave, have I been much affected to hear him with much concern address the people and apply the solemn truths which had been the subject of inquiry to his own and their individual cases, saying, 'Don't let us think that other people are intended. These truths deeply concern ourselves. What do we personally know of them?'

Eternity and its realities awakened in him the most solemn thoughts, and at times the most fearful apprehensions, which nothing could calm but the exhibition of divine mercy in the gift of the Lord Jesus Christ. This appeared to be his only hope and trust. What a monument of divine mercy was here! A chief born in heathenism; brought up in all the superstitions and cruelties of heathen idolatry; a despot, who had frequently inflicted his hands in the blood of his subjects for trifling offenses, and perhaps no offense at all; who had been accustomed in his heathen state to exercise his savage brutality in heaving to pieces the wretched victims of his caprice and hanging the mangled portions in various parts of his premises; such a being becoming a humble follower of Christ! When reflecting on this part of his conduct, in connexion with the solemnities of an approaching judgment, he would at times be filled with consternation and horror at the thought of meeting those he had formerly sacrificed to his cruelty. But he would say, 'I did it ignorantly. Why did you English people delay so long sending us the gospel. This unanswerable question he often addressed to us.'

After his conversion, Makea felt a deep interest in the spiritual welfare of his children. He tried various means to induce them to alter their conduct, but with only partial success. One of his wicked sons on his death-bed said to the friends about him, 'I am not going to heaven, but to hell.' The next morning, coming to breathe, it was thought he was dead, but he at length opened his eyes and said, that "terror had driven him back," and again said, "I am lost," and wept aloud—then closed his eyes in death!

Makea was diligent in his office as a judge, and severe toward vice. After uniting with the church, he spent much time in visiting the sick, and con-

versing with them about eternal realities. The poor and afflicted shared largely in his kindness.

A few days before his death, on a Saturday morning he rose early, took his little basket of books in his hand and walked to the chapel, which is quite near, took his seat in the pew and waited some time, wondering why the people did not come. He had mistaken Saturday for the Sabbath. This was the first indication of insanity. After this he often wandered in conversation; but it is pleasing to know that every thing said was strictly of a religious nature. The few words that we understood were often these: "Prepare, prepare! Let us go to the teacher to inquire about the word of God." Whenever the bell was rung for divine worship he would struggle and make every attempt to rise, and make signs that he wished to go. In this state he continued till Oct. 28, 1839, when death closed the scene.

After a sermon from the text, "Blessed are the dead that die in the Lord," his remains were committed to the earth in hope of a glorious resurrection with his saint.

HOME MISSIONS.

Notices from the "Home Missionary" for September, 1841.

IOWA.

DES MOINES. A growing religious interest is perceptible. Seven were received to the fellowship of the church at the last communion—three only from the world, and two of these male heads of families, who immediately erected family altars. The congregation is considerably increasing.

STEELESON & DAVENPORT. The brethren of the Congregational church will secure the services of a minister as soon as possible; they are straining every nerve to complete a meeting house before winter. The Catholics have a church here, and a priest and considerable wealth. Wickliffe abounds.

MISSOURI.

AT NEWARK, two flourishing Sabbath schools have been established, and thus far are well sustained. \$40 have been raised for libraries.

The church at S. has received two additions, and needs much the labors of a Missionary. There is danger that the Campbellites will pre-occupy the ground. Three young ladies walked seven miles to attend a meeting, expecting to walk home again at its close.

ILLINOIS.

REV. E. KINGSBURY has labored more than ten years, in the same village in the valley of the Wabash, and is still dependent in some measure on the Society for his support. He regards it as doubtful whether any faithful Presbyterian preacher can get a comfortable living, by preaching the gospel in any town around him, owing to the multiplicity of sects, and the want of benevolent dispositions and habits.

WASHINGTON.—A female seminary is in successful operation, and four or five young ladies educated in it, are now engaged in teaching common schools. The people are looking anxiously to the time as not far distant, when they shall have better accommodations for public worship, than a school house, occupied in turn with other denominations.

KNOXVILLE.—Evangelical doctrines have obtained a decided influence over the public mind. The Gospel and its institutions are respected. The Bible classes, the Sabbath school, and the congregation are increasing. On the third of July, Rev. Mr. Miter, the missionary had the opportunity to address a collection of 377 Sabbath school children and 67 teachers, together with seven or eight hundred other persons present—the largest assembly ever assembled in Knoxville on any open ground of Calvary. The impression made was decidedly favorable to Sabbath schools.

INDIANA.

BEDFORD.—There has been and still is a listening ear to the truth. Three or four have recently united with the church, and others are expected soon to join it. Prospects are brighter than ever for completing a house of worship. Subscriptions even from worldly men are liberal.

TENNESSEE.

REV. Wm. GRAVES has recently assisted in "sacramental meetings" in Knox, Claiborne, and Morgan Co's, all of which were well attended. Christians being much revived, and numbers added to the churches.

VIRGINIA.

SWYDE CO.—The Rev. Mr. Palmer mentions a recent protracted meeting of great solemnity and interest in this Co., during which ten persons, all of them from the higher walks of life, and one, a lawyer of distinction, came out from the world and united with the church.

MICHIGAN.

MANSFIELD.—In two years the church has increased from 38 to more than 80 members. There have been very few communion seasons when some have not been added—and some have left, to join other churches.

Light in a dark place.—In a county where a short time since it was impossible to gather a congregation except in one village, there are now three churches and five congregations. One church has a meeting house already, and two others are building. And the writer adds—"there is no instrumentality, that can be the means of blessing this region, like the American Home Missionary Society. Without this, Ignorance, Poverty, Infidelity, &c. &c., will occupy this large field in the West, which is soon to be very much toward deciding the fate of our country, and influencing the world."

NEW-YORK.

EDEN.—A powerful work of grace has been enjoyed. The church has been raised to higher ground than ever, by the confession of their sins and solemn consecration to God. 18 or 20 of the impenitent have been hopelessly converted—among them, a young man, captain on Lake Erie, who has taken a decided stand for God—another, who was a bold blasphemer—and a third, old and gray headed, full of infidelity. The work is still advancing.

Fourteen missionaries received re-appointments the last month, and ten were appointed, who were not in commission the last year.

The receipts of the Treasury at the same time were \$1,308.03. In addition to these, receipts are acknowledged by the Western Agency at Geneva, amounting to \$1,016.55.

REMARKS.

1. Not a little of the deplorable destination of the West is to be put to the account of sectarianism. It is "the dog in the manger," or, more scripturally, the lean king of Pharaoh's dream.

2. In proportion as true religion advances, sectarian peculiarities are condemned and forgotten. And, in proportion as religion declines, sectarian peculiarities acquire importance.

3. The spirit of sectarianism is of the world, not of God. It is from beneath, not from above. It says, "I am of Paul, and I of Apollus, and I of Cephas," as though Christ were divided. It is like a potsherd, covered with silver and dross, perhaps, but of no other use to Zion, than, when she

is covered with sore boils from head to foot, to scrape herself withal.

COMMENCEMENT OF MIDDLEBURY COLLEGE.

The exercises were preceded by the celebration of the Philomathean Society on Tuesday afternoon, and the Parkerian Prize Speaking in the evening. The prizes were awarded to S. M. J. Conant, and ———, of the Freshman class; J. W. Nash, and S. W. Bates of the Sophomore; J. W. Syson, and F. Y. Gookin of the Junior.

The exercises of the graduating class were 1st, Salutatory Oration by James Simmons, Middlebury. 2d, Oration—Imagination; its influence on character and happiness. Julian M. Loveland, Castleton. 3d, Discussion.—Is foreign commerce favorable to morality? Lake Donald, Holmes, Ohio. 4th, Oration.—Declaration of Independence, James Simmons, Middlebury. 5th, Oration—Religious Controversy, Adam K. Miller, Middlebury. 6th, Dialogue.—The influence of American enterprise on social and intellectual character. Robin D. H. Allen, Middlebury. 7th, Oration—The Progress of Science; its relation to the intellectual and moral interests of man. Azariah Hyde, Candidate for A. M. The degree of A. M. on John E. Claghorn, Edson Fobes, John J. Loring, Nathaniel C. Locke, Samuel S. Sherman, John C. Smith, Ebenezer H. Squire, Byron Sunderlin, William F. Bascom, Emerson R. Wright, John G. Wellington, Azariah Hyde, Franklin W. Donald, John A. Shepherd, Rev. Samuel A. Bumsted, and Rev. Calvin B. Cady. The Honorary degree of A. M. on Rev. Cyrus Prindle, Middlebury. Rev. Vernon Wolcott, Moriah, N. Y. Rev. Joshua B. Graves, Holmsted, Penn. and Rev. Charles Doak, Granville, N. Y. The degree of D. D. on Rev. Thomas W. Jenkin, London, and Rev. Calvin Hitecock, Randolph, Mass. The degree of L. L. D. on Samuel Nelson, Chief Justice of New York.

The exercises of the class were more than ordinarily practical, and, therefore, more interesting to a promiscuous audience.

In the afternoon Prof. Albert Smith, delivered his Inaugural Address. His subject was the systems of Education in Greece and Rome. After an able and extended examination and sifting the things objectionable, he very happily brought the commendable parts to bear upon the systems of American education.

Rev. Dr. Beaman closed the exercises of the day by an Address before the Philomathean Society, of which he was one of the early founders. The theme of his address was "the ascertained and prospective results of the discovery of America." There was a wide field opened before him, fit for the range of his genius, and he occupied it with uncommon ability and interest.

Among the pleasant things of the day was the sight of a beloved alumnus, after nearly a quarter of a century's labor in the Sandwich Islands, come back to mingle his prayers and sympathies with his brethren at home.

The manners and bearing of the new President in his new relation, and the warm welcome he gave the graduates, won for him their confidence and affection.

The associated alumni held a meeting during the day, and while many mourned that death and resignation had swept the entire board of their old and cherished Teachers, they rejoiced to know that all the chairs were again filled with competent and efficient men. They resolved on an effort to raise ten thousand dollars among the alumni to enlarge the College Library.

The committee called to attend the examination of the students at the close of the term have made to the Board of Trustees, a very satisfactory and even flattering report of the discipline and instruction in the College. The students are now much ed on a scale of merit. The plan works well. Under the old system of distinctive appointments, a class were like a company of men ascending a ladder, only one could stand at the top. Great injustice was the result. Now they are ascending an elevation, where with equal vigor and industry they may all move together. Each terrace on the ascent is broad enough to hold the whole.

M.

[Correspondence of the Boston Recorder.]

GILMANTON THEOLOGICAL SEMINARY.

Mr. Willis, having attended the recent Anniversary meetings, in Knox, Claiborne, and Morgan Co's, all of which were well attended. Christians being much revived, and numbers added to the churches.

The Institution is located in a rich and beautiful town in the central part of N. H. and has been in operation five or six years. Its number of students is yet small, varying from twenty to thirty. A fine brick building, on an improved model, has been recently erected for the accommodation of the Institution, situated on an elevation commanding a beautiful prospect.

The fourth anniversary of the Institution was held last week. Wednesday was spent in the examination by the professors, of the several classes, in Biblical and Theological learning. The examination evinces much ability, judgment and faithfulness on the part of the instructors, in directing the studies and enquiries of the students; and also much industry, and successful effort on the part of the students in their several studies.

Thursday was devoted to the public performances of the graduating class (consisting of nine young gentlemen) in exercises, theological discussion and sacred rhetoric. All the performances were quite respectable in point of ability and literary taste; some of them of a high order. I found in conversing with others, that I was not alone in observing the good sense, soundness, and sobriety of doctrinal views, and ripeness of thought which characterize most of the pieces, and through which the young men make promise of much usefulness to the world.

It may be due to the Institution & to the community, to remark that the Seminary was established to meet a particular state of things, that is, a great want of competent preachers of the gospel in this section of New England; and that it was proposed at first to introduce into the ministry, through its aid, men of other professions who were possessed of deep piety, of natural energy of character, and an acquaintance with the world. Now, although the students have not generally had the benefits of what is called a liberal education, yet they exhibited marks of much severe mental training. I was struck with this exhibition, and could account for it in no way other than by supposing that the young men, conscious of the want of intellectual discipline secured by early and extended education, have applied themselves with greater effort and perseverance than they otherwise would have done; and on enquiry, I ascertained that their labors of study had been unusually systematic and severe. On listening to the performances of the young men, and observing the sober judgment and sound sense which they exhibited, it occurred to me that whatever they may have lost from a want of early education, will be more than compensated by that energy of character, and practical wisdom, which are obtained from intercourse with the world, and which are loudly demanded in the ministry, by the spirit and circumstances of the times.

It will be admitted, I think, by those acquainted with the men educated at this Institution, that they are men possessing the elements of great strength and decision of character, no others having the moral courage to encounter the disadvantages arising from entering, so late in life, on a course of professional study and labor. But we are not left to speculation in this matter. The churches and the community, which judge with much shrewdness in these things, have called the graduates of this Seminary in large proportion to their number, into the field of labor, as soon as they have been prepared to enter it.

The section of country to meet whose moral and religious necessities this Institution was established, has much to hope from the influence going forth from it. It will improve the intellectual character of the ministry and of its own denomination in the vicinity, and elevate, indirectly, the standard of ministerial qualification in other denominations—and this hope will be realized, in proportion as the Christian community in New England shall give the Institution their effective sympathies and patronage, and improve the blessing of the great Head of the church on its teachers and its students.

On Wednesday evening, an intelligent audience listened to an able and ingenious address from Professor Warner, pronounced on the occasion of the dedication of the Seminary building. While listening to the performance, a lucid and dispassionate discussion of the difficulties to be encountered in the search of theological truth—we did not wonder that the students, in their examination, exhibited so much clearness and accuracy of thought, having had the instruction of such a teacher.

The services of Thursday, were closed by an address before the Rhetorical Society from the Rev. Mr. Blagden of Boston, marked by an elegance and impressiveness of style peculiar to the author—his subject, the ardent love of divine truth necessary to give power to the ministrations of the pulpit.—Every intelligent hearer must have felt that the love of religious truth, as defined by the speaker, when existing in the preacher, and responded to by the hearer, would prove that truth to be "the wisdom of God, and the power of God to salvation." W.

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The section of country to meet whose moral and religious necessities this Institution was established, has much to hope from the influence going forth from it. It will improve the intellectual character of the ministry and of its own denomination in the vicinity, and elevate, indirectly, the standard of ministerial qualification in other denominations—and this hope will be realized, in proportion as the Christian community in New England shall give the Institution their effective sympathies and patronage, and improve the blessing of the great Head of the church on its teachers and its students.

On Wednesday evening, an intelligent audience listened to an able and ingenious address from Professor Warner, pronounced on the occasion of the dedication of the Seminary building. While listening to the performance, a lucid and dispassionate discussion of the difficulties to be encountered in the search of theological truth—we did not wonder that the students, in their examination, exhibited so much clearness and accuracy of thought, having had the instruction of such a teacher.

The services of Thursday, were closed by an address before the Rhetorical Society from the Rev. Mr. Blagden of Boston, marked by an elegance and impressiveness of style peculiar to the author—his subject, the ardent love of divine truth necessary to give power to the ministrations of the pulpit.—Every intelligent hearer must have felt that the love of religious truth, as defined by the speaker, when existing in the preacher, and responded to by the hearer, would prove that truth to be "the wisdom of God, and the power of God to salvation." W.

FROM WASHINGTON.

[Correspondence of the Boston Recorder.]

WASHINGTON, AUG. 23d, 1841.

Dear Sir,—Today the members of the House are endeavoring to pass a bill, or rather a bill for the establishment of a corporation, which they hope will meet the views of the President. Mr. Marshall of Kentucky, Mr. Proffit and others took part in the discussion, and from what I heard this morning, and what I know of the feelings of some of the Senators, I doubt very much whether Congress will be able, during the present session, to pass any bill providing for the collection and safe keeping of the revenue, which will receive a cordial support from all the whig members, and the President. Since the veto came in, the aspect of things both in the Senate and House, has somewhat changed, and many of the members feel the embarrassment and difficulties of the position which they occupy. While some are disposed to make another attempt to establish a bank, others feel that it will be in vain to try to do anything upon the subject, until the very next session of Congress, and others still seem inclined to shape their conduct according to the views and wishes of the President. What the result of this measure in the House will be, a day or two will determine.

A few evenings since I called upon the President and his family, and on being introduced by a friend, met with a cordial reception. The President is very affable and pleasant, and seemed disposed to converse freely upon the general topics of the day. In his appearance there is nothing particularly marked. He is rather tall and thin—light complexion—with a pleasant expression of countenance. In his manners he has neither the ease and grace of Gen. Jackson, or the artificial politeness and court air of Van Buren, but is perfectly natural and unassuming. His daughters are very pleasant and sociable, and with the exception of seeming slightly to feel their position, they secure the unqualified approbation and good wishes of all who visit them.

The President's house is situated more than a mile from the capital. It is built of a light colored free stone, and stands in the centre of twenty acres of land. The grounds around the house are beautifully laid out, abounding in serpentine walks, and adorned with trees and flowers. The architecture of the building is of the Ionic order. The east room is splendidly furnished, as well as the other apartments.

The new Treasury building, which is near the President's house, is a magnificent edifice. It is more than four hundred feet long, and the imposing colonnade in front, strikes the beholder with admiration. It contains over two hundred rooms, which are furnished in a more substantial than elegant manner. This building is erected upon the site of the old Treasury Department. The situation is not so good as might have been selected, owing to the number of private buildings that immediately surrounded it. But it is the one chosen by Gen. Jackson while he was President, and the committee were obliged to yield to his wishes.

The General Post Office is considered the most elegant building in the city. This is composed mostly of marble, and is of the Corinthian style of architecture. It is in the form of a parallelogram, two hundred and four feet in length and sixty feet in width. It contains about eighty rooms, all of which are not yet completed.

The new Patent office, which is situated in the centre of the city, is remarkable for its just proportion, and its massive appearance. It has in front a grand portico, which is composed of sixteen columns, in double rows, resembling those of the Parthenon at Athens. In the first story of the building is a large room for models, which is already nearly filled. It is astonishing to see how rapidly models have increased since the fire which destroyed, a few years since, the old Patent office. The receipts at this office for patents, amount to nearly ten thousand dollars a month.

The upper story of the building forms an entire room in which are deposited the curiosities sent home from the South Sea Expedition—the presents given from time to time, to the Presidents of the U. S. and other officers of Government, and also some models of great value or beauty. Here is also the original Declaration of Independence, a document which no American can look without having awakened within him the strongest emotions of pride and gratitude. The different treaties made between the U. S. and foreign nations are also exhibited here—the acknowledgment of our independence by Great Britain, &c. &c.

Among the curiosities from the South Seas, are three mummies in a perfect state of preservation—the various implements of war and husbandry used by the Sandwich Islanders, and a large quantity of birds, many of which are exceedingly rare and beautiful. Around the walls of this room are suspended a great number of portraits of distinguished Indian Chiefs with their weapons of war.

These rooms are continually resorted to by stran-

gers, and a book is kept in which all who choose can record their names.

The building occupied by the War and Navy departments, are beautifully situated, but possess no special attractions. Yours truly, C.

SABBATH MAILS.

It is probably known to most of our readers, that the Sabbath mail from New-York to Boston has for some time been suspended. The fact has "excited no small stir" among our merchants, politicians and editors, and brought no small amount of abuse upon the authorities at Washington. The causes of the suspension have not been understood, and conjecture has been busily though vainly occupied in searching them out. But the Atlas of last Saturday gives a Communication from a Correspondent, who writes as by authority, which clears up the matter quite satisfactorily. He says:

The true reason is with the public sentiment and the moral and religious habits of the country through which this line runs, and the enormous expense of commanding the only mode of transportation which can be employed, on a day when its proprietors could only depend for indemnity on the mail pay! Therein lie the true obstacles to Sabbath mail service, out of New-York, eastward, and not in any negligence of the Government. Look further at the facts. On the route from New-York to New Haven, steamboat service is obtained for six days out of the seven, at \$8000 per annum; while for transportation between the same points, including Sunday, under the control of the Department, they demand \$25,000, making a difference of \$17,000 for these considerations.

Nor is this all; There is another link in the chain, from New Haven to Hartford—thirty-five miles—for which "the Department has been unable to make any arrangements whatever," because the Company decline to name any sum that will induce it to take up the mail on Sunday. Moreover, on the other routes to Boston, via Norwich and Stonington, "the boats have never run on the Sabbath, nor can any proposals be extorted from them, to carry the mail on that day."

These are cheering facts to the friends of the Sabbath. They prove that the prayers and labors put forth for rescuing the day from profanation, have not been in vain, though they may not yet have effected all the good aimed at. And they prove the existence of a more elevated tone of moral sentiment, than has been before ascertained to exist, even in New England. And, they urge to continued and augmented effort for the enforcement of the law of the Sabbath throughout the country: may more, they give every encouragement to such effort.

It has been before stated, and demonstrated, that the expense of the "Sabbath Mail" is too grievous to be borne. Like the idolatry of Jerusalem, it is "a burdensome stone" to the whole country. It is that which has made the Post Office Department bankrupt, and compelled it to go begging into the halls of Congress for \$500,000 to pay its debts, while in other years it was a source of revenue to the Government. The Sabbath of the Lord cannot be so violated, with impunity. "Will a man rob God?" Yet this whole nation has robbed Him, by trampling on that portion of time he claims as his own.

And, for aught that appears, the Government would continue the same course notwithstanding its rebuke, could it command the means. But, it cannot construct railroads, and build steamboats for the single purpose of conveying the mail; and as there is too much virtue in community, to suffer the ordinary lines of communication to be kept open for that purpose alone, it is reduced to the necessity of suspending it. We hope that Government itself will one day become convinced of its error; and that our merchants will find out that the gains they make by the profanation of holy time are put into a bag with holes; and that our politicians and editors will learn that those who honor God he will honor, and those who despise Him shall be lightly esteemed.

WEEP YE DAUGHTERS OF JERUSALEM!

The American Home Missionary Society stands charged by "the Presbyterian," with " Jesuitical schemes by which Congregational ministers almost deceived, and Presbyterian ministers almost expelled from the church of their affections." And "for this Institution," says the Editor, "we have not a particle of respect or love." Who in the wide world knew not this years ago? But why? Forsooth, it is condemning Presbyterianism! It is expelling Presbyterian ministers from the churches! Now mark—this same " Jesuitical " society is charged by some Congregationalists in New-England and the West, with undermining Congregationalism, and compelling Congregational churches to receive Presbyterian ministers, and "almost expelling" Congregationalists! What a neonomancer is the American Home Missionary Society! It pulls down, and builds up, both Presbyterianism and Congregationalism at the same time; it utters Loyalism Loyola! Who ever met in a Protestant land with Jesuitry like this? How formidable its power! How destructive its bearings on the grand "bulwarks" of the American Zion! It has planted and sustained hundreds of faithful ministers,—added scores of thousands to the visible church—studied vast sections of the country with Sabbath schools—diffused knowledge, temperance, and charity far and wide, beyond any other Home Missionary Society in the land—and yet, "the Presbyterian" has not "a particle of respect or love for it"—and the Congregationalist judges it worthy of death!

And what is the matter-of-fact crime, committed by the A. H. M. S.? So far as we can understand it, it is simply this—it carries not a straw for Presbyterianism or Congregationalism, apart from evangelical piety; its whole aim is to promote "pure religion and undefiled," by the means herein are ordained—to make men CHRISTIANS; and then leave it to the Presbyterian or the Congregationalist to rally them under their respective banners as they may be able. It is not *sectarian*. That is the crime. It carries two flags—assuming that while both bear on them "Christ and Him crucified," they are both equally approved by Christ, and that neither can give just offence to any of the followers of Christ. But this happens to be a sad mistake in the estimation of these valiant champions of the faith. One says, "It must be thoroughly Presbyterian, or it is neither to be respected nor loved;" the other avers that it ought to be entirely Congregational, or else, ought to be abandoned by every Congregationalist.

Brethren! Ye are laborers together with God; ye are God's husbandry, ye are God's building. Why then are ye yet carnal? Whereas there is among you envying and strife and division, are ye not carnal, and walk as men? What is Presbyterianism and what is Congregationalism, but instruments by which ye believed, even as the Lord gave to every man?

TO CORRESPONDENTS.

We have received two communications from a "Congregationalist" which would be inserted with perfect cheerfulness, were we convinced that the

interests of Zion demand it. The question between us does not respect facts, but opinions. There we differ from our correspondent. If we insert his communications, we must of course append our own remarks, and neutralize if we can, the influence of his "suggestions." And were this to be the end of it, we should do so. But, he would of course wish to reply—and we must again join issue with him, and plunge into interminable controversy.

The question mooted by our correspondent has not been called up by us. We exceedingly lament its agitation at all. In our own apprehension no good can come of it, but evil only. Our position is simply that of *defence*, not of attack; we assail no man, much less any body of men, but it is our wish to wound the feelings or arrange the motives of those who think differently from ourselves.

It must be confessed that we do not like the manner in which the subject has been brought under discussion, nor wholly approve of the things that have been said—unless we make mistakes that spirit. But we judge no man. To his own Master let every one stand or fall. We assume confidently, that there are incidental errors connected with all the benevolent societies that adorn and strengthen our American Zion, and that were they seized upon by a skilful hand, and depicted in the vivid colorings of a warm imagination, they would tell powerfully enough on the public mind to render those societies to atoms; while yet they are only evils inseparable from every benevolent effort put forth by frail and erring humanity. The American Board of Commissioners—the American Education Society, the American Tract Society, and the American Bible Society even, are not safe, if they are subjected to an ordeal like that which it is attempted to throw the American Home Missionary Society.

We thank our correspondent for his courtesy. We venture not his spirit as it appears in these communications. But we do wish to place opinions adverse to our own before our readers, to excite their attention, and defeat our own purpose to defend the American H. M. Society, as long as we live, nor to show them our skill in handling the weapons of controversy. Our object is higher than this—to urge them onward to every good word and work. He has already a medium of communication with the public, large and open; and is at liberty to use it doubtless, just so far as his responsibilities to God and the Christian community either prompt or allow. We earnestly hope that those responsibilities may be justly estimated, and that he, and others laboring with him, will be guided by the Spirit of God into all truth, on this subject, and every other, connected with Zion's prosperity.

NEW PUBLICATIONS.

AMERICAN QUARTERLY REGISTER, Aug. 1841. Vol. 14, No. 1. Boston: T. R. Warren; pp. 408. This work, conducted by Prof. Edwards, and the Secretary of the American Education Society, Mr. Riddell, is not surpassed in the value of its contents to the lover of the passing history of the church, by any publication whatever. It is valuable and important to all classes of our fellow citizens, the learned and the unlearned, the philosophic and religious—but it is more indispensable to the

